

Master:

Caligo terrae scinditur
Percussa solis spiculo
Dum sol ex stellis nascitur
In fedei diluculo
Rebusque jam color

Redit Partu nitentis sideris.

(The Master turns, bows briefly toward the banner, faces the congregation and points to the swastika, saying:)

Behold the sign of the sun

And the flag of he who was chosen
By our gods!

Praised are you by the defiant:
Through your courage we have
The strength to dream!

(The Master hands the Mistress a chalice, saying:)

Suscipe, Lucifer, munus quod tibi offerimus

Memoriam recolentes Adolphus.

(The Mistress sips the wine, holds the chalice toward the congregation and says:)

Let us affirm again our faith.

(The Guardian steps forward, raises his right arm in the Hitlerian salute)

Guardian:

Hail Hitler!

(The congregation respond with a salute and a greeting.)

Master:

So you have spoken and from your speaking

Gifts shall come to you

Given by our gods.

Drink now, to seal with honour

Your faith.

(The Mistress gives the chalice she is holding to the Guardian who drains it, holds it upside down to show the congregation and places the empty chalice on the altar. The congregation, in single file, then approach the Mistress. She hands them a chalice each, which each drain, hold upside down and return to the altar. When all have drunk, the Master vibrates the 'AgiOS o Falcifer' while the Mistress turns to the congregation.)

Mistress:

To believe is easy,

To defy is hard -

But most difficult of all

Is to die fighting for a noble cause.

Go now, and remember

So that we few who survive

Can gather again in secret

At the appointed time

To recall the greatness promised us

By our gods!

(The Guardian opens the door to the Temple and ushers the congregation out.)

Note:

The altar may contain, at the start of the Mass, a copy of 'Mein Kampf' and a framed photograph of the Leader.

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Guidelines for Gay Initiates

IV: THE BLACK MASS - GAY VERSION

i) Temple Organization:

The Temple is organized according to the principles laid down in the 'Black Book of Satan I' except that: a) for women, the External Adept who organizes the Temple is known by the title 'Erie' b) the Initiation of new members, and the rituals (such as the Black Mass) which are used by the Temple are changed from the texts given in the Black Book I and other writings in accordance with the principles given below.

ii) Rituals:

In general, the form of the ritual used and much of the spoken text is unaltered.

The titles/roles of the participants are changed thus:

a) for men - the role of 'Priestess' is assigned to the Acolyte; the role of 'Mistress of Earth' is assigned to the Deacon.

b) for women - the role of 'Master' is assigned to the High Priestess; that of 'Priest' to the Magistra.

Thus, for example, the participants in the Black Mass are:

a) for men - the Priest; the Acolyte; the Altar-Priest.

b) for women - Magistra; Priestess; Altar-Priestess.

In rituals with an overt sexual content, heterosexual intercourse is replaced by excitation to orgasm (usually orally) for women, and penetration for men (unless in the case of men, the Choregos favours oral stimulation). The Choregos/Eria can decide on suitable variations according to taste and preference.

iii) Images

Sapphic Temples are generally sub-dedicated (ie. although primarily dedicated to Satan, they are also dedicated to another Dark Deity) to Hecate, and accordingly an image of Hecate (painting, sculpture etc.) is present in the Temple. Also reproductions of Atus VI and III of the Sinister Tarot may be present, the latter representing Baphomet. Male Temples are usually sub-dedicated to Sapanur: the 'demon' of all-male spirituality, and an image is present in the Temple. Traditionally, Sapanur is depicted as a strong man of sinister features who wears thongs on his arms. He brandishes a cuboid from which intense light is emerging, and his member is wellformed and erect. Reproductions of Atus X, XII and XV may also be present. (Note: in the Septenary System, Hecate is associated with the sphere of the Moon, and Sapanur with the 11th path.)

The Mass:

Setting:

Usually an indoor Temple. Black altar cloth and black candles. Behind the altar is an inverted pentagram and on the altar, a cuboid. If outdoors - candles in lanterns.

Participants:

Altar Priest - naked on altar

Priest - black robes

Deacon - purple robes

Acolyte - white robes

Guardian - appropriate colours, with face mask

Preparations:

Hazel incense to be burnt. Silver paten containing hosts, specially obtained - or made before the ritual by the Acolyte (unleveled and in imitation of Nazarene type). Other preparations as in the Black Book I.

The rite:

The Deacon begins the Mass by clapping his hands twice. He turns to the

congregation and makes the sign of the inverted pentagram with his left hand, saying:

I will go down to the altars in Hell.

The Acolyte responds:

To Satan, giver of life.

(The congregation and all present then recite the Satanic Our Father and the Creed [see texts of Black Mass in Black Book I]).

After, the Deacon says:

May Satan be with you.

All:

As He is with you.

Deacon:

Veni omnipotent aeterne diabolus!

Priest:

By the word of the Prince of Darkness

I give praise to thee.

(He kisses the lips of the altar-Priest)

Priest:

My Prince, bringer of lust and fire.

I greet you who cause us to struggle

And seek the forbidden pleasure.

Deacon:

Blessed are the strong

For they shall bring delight.

(He kisses the chest of the altar-Priest)

Blessed are the proud

For they produce ecstasy.

(He kisses the penis of the altar-Priest)

Let the Nazarenes die in their rejection

And misery!

(He turns to the congregation)

We who defy know how to lust!

(He kisses the Acolyte who passes the kiss onto the members of the congregation. The Acolyte then hands the Deacon the paten containing the hosts. The Deacon holds them up, saying:)

Praised are you my Prince

By the proud: through our evil

We have this dirt; by our boldness

It will become for us a joy!

All

Hail Satan, Prince of Darkness!

(The Deacon places the paten on the body of the altar-Priest, saying quietly:)

Suscipe Satanas munus quod tibi offerimus memoriam recolentes Atazoth.

(The Acolyte quietly says 'Sanctissimi Corporis Satanas' and begins to masturbate the altar-Priest - via hand or mouth according to his desire. As

he does this, the congregation begin to clap their encouragement while the Deacon chants loudly:)

Veni omnipotens aeterne diabolus!

(The Acolyte allows the semen of the altar-Priest to fall upon the hosts - or he, himself deposits the semen if orgasm was achieved via mouth. The Deacon then takes up the now consecrated paten saying:)

May the gifts of Satan be forever with you!

All:

As they are with you!

(The Deacon then takes up one of the chalices, saying:)

Praised are you Prince of Darkness

By the defiant:

Through our lusts for delights

We have this drink.

Let it become for us an elixir of joy.

(He sprinkles some of the wine over the altar-Priest, replaces the chalice and says:)

With pride in my heart I give praise

To those who drove the nails

And he who thrust the spear

Into the body of Yeshua, the imposter.

May his followers rot in filth!

(The Guardian stands before the congregation saying:)

Do you renounce the Nazarene Yeshua

The great deceiver

And all his works?

All:

We do renounce Yeshua the deceiver

And all his works.

Guardian:

Do you affirm Satan?

All:

We do affirm Satan.

Guardian:

Hail and praise to Satan, the lord of life

And provider of pleasure.

(The Deacon vibrates the Agios o Satanas while the Priest picks up the paten with the hosts and says to the congregation:)

I who am the joys and pleasures

Which you my Brethren seek

Am here to show you my body.

(He holds the paten out while the Guardian removes his robe. The Deacon points to him as the Acolyte fondles the Priest and says:)

Most beautiful of all

Is the power of our lusts.

(The Deacon takes the paten from the Priest, saying:)

Behold the dirt of the Earth

Which the humble eat!

(He then throws the hosts to the ground while the congregation laugh and trample the hosts. The congregation abandon themselves to their lusts. The Deacon chants Agios o Satanas three times and then joins them in the celebration. Feasting and drinking begin as the pleasures of the flesh are enjoyed.)

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V: SYNESTRY: A Sinister Ceremony

Location:

Usually an indoor Temple.

Participants:

Amatrix - in white robes

Priestess - in violet robes flecked with purple

Defensatrix - in black, with face mask

Congregation - black robes

Temple preparations:

The altar is covered with a black cloth on which is woven an inverted seven-